The Brethren Evangelist,
PUBLISHED WEEKLY AT
The Brethren Publishing House,
ASHLAND, OHIO.

Terms of Subscription.

One Copy one year, in advance, $1.50, Six Month, 75c, Four M ths, 50c, Three M'ths, 40c, One Month, 15c.

Send Money by Express, Postal Money Order, Draft, or Registered Letter, payable to the order of A. L. Garber. One and 2-cent stamps will be accepted for sums under one dollar only; we much prefer Postal Notes to stamps, but both are at the risk of the sender.

ADDRESS,
THE BRETHREN PUB. HOUSE, ASHLAND, Ashland Co., OHIO.

E. L YODER, - Managing Editor.
H. R. HOLSINGER, Corresponding Ed.

Entered at the Post-Office at Ashland as Second-class Matter.

ASHLAND, O., SEP. 2, 1885.

Our Craft.

A good many years ago, St. Paul preached against the idols of Ephesus and raised a great commotion in that city which was the chief one of Asia Minor. The commotion was raised because it injured the business of certain ones who were employed in making shrines of the notable goddess that the people worshiped. The men employed in that business thought more of present wants than of future happiness, and were ready to resort to any means to serve themselves.

The world is full of men who have "crafts"; and they think more of their crafts than they do of all other promises and prospects, future dangers and probabilities. They live more in to day than in the past or the future, and seem to be so completely full of self that there is room for nothing else.

From this class of beings comes the opposition to many movements that seek the welfare and happiness of the human family.

Craftism is not found only in the secular sphere, but also in the religious. There are many who value religion only so far as it serves personal wants. This was the situation when Christ commenced to preach the good news of redemption. John the Baptist, was a non-partisan man, and the Scribes and Pharisees came around him in flocks, courteous, genteel, pliable, and with enough elasticity to stretch out to any length that might be demanded so long as their purposes were maintained and served. But he uncovers them in the stinging exclamation, O ye generation of vipers! Who hath warned you to flee the coming wrath?

When Christ entered upon his great mission, the scene was different. He commenced to organize a following of his own—to establish an independent party. In this work the Master sought to injure no one, and declared only for peace, love, benevolence and every attribute that aids in making communities happy and life pleasant; yet he was opposed by the Jewish priesthood to the bitter end, and that sanctimonious party left nothing undone within their power to suppress his party and destroy his influence. Their craft was in danger; they made their living out of the religion of the Jews, and fed their vanity upon the honor that was associated therewith.

That priest party had its sympathizers, and through that connection was able to lead a formidable opposition against the introduction of the new religion.

In the history of our own country we find craft powers which resist the introduction of measures that are necessary to maintain the integrity of the Government.

Some years ago slavery made such rapid strides that it threatened to establish itself everywhere in this country.

When an opposition arose to remove it from the land the Southern States stood solid against the movement, and a great sacrifice of personal comfort, treasure and life were necessary to secure the desired end. War was not necessary, but it seemed to be a punishment sent upon us for allowing such wrong to be exercised over some of God's poor creatures.

The party which now asks for the prohibition of the liquor traffic is moving through the repetition of the same history. It proposes to do no one any personal injury, to take no one's liberty, to curtail or circumscribe no one's happiness; it aims to establish greater peace, greater prosperity, greater comfort, and to grant the greatest latitude in the pursuits of life, liberty and pursuits of happiness. Its object is to remove from among us the greatest iniquity that the human race ever tormented itself with, and one which will bring upon us swift destruction if it is not rooted out. Yet its advocates are slandered, ridiculed misrepresented, published as insincere and false, because the principles that the true advocates desire to see clothed as laws will injure the financial prospects of those who aim to live by the traffic.

Let the Christian stop and think before he lends his sympathy to a party or a people, and inquire whether there is not a CRAFT behind it all. If good principle is to be maintained and the party aims at the physical, moral and eternal benefits of the human race, then lend your sympathy, and offer your support. But if there is a craft to be maintained behind it then stand apart from it.

It is a good habit never to ridicule and oppose a movement that is wholly maintained through philanthropy; for the man who will support a principle which leads through persecution without a hope of temporal reward, is, at least, conscientious.

"A Good Feeling."

This is what brother Pearson says exists between the German Baptists of his locality and the Brethren. Well why should it not be so? There is no Christian reason why any other feeling should exist: and we are happy to know that such is the case in the neighborhood where our brother lives.

The truth is that a good feeling should exist between the German Baptists and the Brethren; there is no place for anything else. It is against Annual Meeting, or more properly speaking, the works of Annual Meeting that the guns have been directed. Sometimes brethren have made German Baptist and Annual Meeting synonymous terms, and spoken strongly. The whole church difficulty has been between men. Characters assumed for themselves rights and prerogatives which neither the Scriptures nor equity gave them, and attempted to enforce them upon others; and it is every man's duty and religious privilege to defend the right of conscience and free action in serving Christ in the way that the Holy Spirit has directed. This has resulted in the organization of a new church of Christians—Dunkards—and all things are settling down to a state of peace, and the time for acknowledgments and asking pardon is at hand. Those who have been righteously condemned and censured remain condemned and censured; but those who were by the force of the movement classed and counted with those who were guilty and have evil designs, ought not to bear any stigma of which they are entirely innocent; and there are many such who are now classed as German Baptists.

The rank and file of this branch of the church is as pure as it was at the first inception of the agitation that brought about the separation; and there is no reason why a party spirit of opposition should be maintained.

Where the truth is resisted, and opposition to the promulgation of the good news of salvation is offered by those claiming to be German Baptists, they need to be resisted and condemned; but this condemnation should be applied where it belongs, and not to a whole Christian church. Christ was not responsible for the treachery of Judas, neither is Christianity; so the German Baptist church is not responsible for the deeds of the designing men who stood forth bearing the title of Annual Meeting.

The contest is now over and we hope that our correspondents will recognize this truth and act accordingly. The excitement is past, and it is now time to abandon the agitation of records which we all will be ashamed of twenty years hence; for every child of God who loves the name of Brethren and Tunker, which graced the humble banner of truth by which our fathers lived and served Jesus, and died in the hope of a glorious immortality, will be ashamed of the page of history that has been made within the last few years. Therefore, let us lengthen it no more, where duty does not require it. Those who are organized to fight, and disposed to fight, let them fight the sin and iniquity that stalks about as a grim-visaged monster, destroying as it goes.

Let a good feeling be cultivated between those who seek to glorify the Father and serve his Christ, and encouragement be extended to all who are engaged in spreading the glad tidings of salvation. Those who still persist in the miserable deeds of barring churches and annoying those who desire peacably to serve their Master, are emissaries of Satan, and possessed with devils, and need to be converted and have the evil driven from them.

Preach temperance, righteousness and judgment to come unto them until they tremble and seek his grace, which is merciful to forgive.

"P. S. In Haste."

Such is the style of endings that are appended to many letters of correspondence that come to us; and in addition thereto "please correct," is often found. Well, we are glad that same liberty to "doctor" manuscript is given us by those who write in haste; but usually, that is the class of manuscript that needs the least doctoring. When men write in a hurry, they usually say what they have to say in a few well-chosen words, and with a rush and a ring that makes their productions interesting reading.

This is a fast age and a man who expects to accomplish much, if his deeds are weighed in the standard balance of modern times, must work, and work with all his might; and his experience necessarily is that a great press is continually upon him.

The Scriptures tell us in words deep and long that whatever our hands find to do, to do it with our might. Christianity is industrious; it is never content with what it has; but like the ambitious ruler, it seeks to add to its numbers, its influence, and its benefits to mankind; and its faithful professor partakes of the same spirit and there is no rest while the tenement of clay remains intact.

That is what we want—to be in haste—to be sure we are right and then bid farewell to every fear and boldly wade into the work of righteousness before us. We are to fight the good fight of faith, and lay hold upon eternal life. Now every man that fights goes about it as though something is to be accomplished; and when we lay hold of anything for a purpose, it is done in a manner that demonstrates that something is meant. If we lay hold upon eternal life, let it be done with power, as though we had in our grasp great riches, which it is; and when we fight in the Lord's army, may we perform the part of good soldiers, and proceed rapidly from victory to victory, and when we go home to meet the Great Commander, may we lay at his feet the spoils of many well-earned victories.

P. S. In haste; please correct—that is right; let mistakes take care of themselves, and go on unto perfection.

Spirit, Soul, and Body.

Bro. E. S. Miller directs attention, in this impression, to a point which the debaters of the immortality of the soul should examine and remember.

The Scriptures and the writings of the Ancient Christians recognize man as a trine being, composed of spirit, soul and body. Justin the martyr says that the body is a house for the soul, and the soul is a house for the spirit, or in other words, the soul of man stands between the material and the spiritual and partakes of both. Thus, by the body the soul has communication with and receives impressions from the material, this actual existence; while through the spirit it receives impressions from the spiritual existence, and is competent to attain that high standard, through the operation of the new birth, of sons and daughters of the eternal spirit, God.

Soul and spirit are often synonymous terms in Scripture, especially in King James' translation; and throngh the faulty character of the translation of those words, errors have been believed and maintained.

We now have all the manuscript in type in our possession on the question, and the balance will appear next week, which will close the discussion. So correspondents will please remember this and save themselves the time and expense of sending any more manuscript on this theme.

Pens and Ink Worth Recommending.

We have been favored with samples of the celebrated Spencerian Double Elastic Steel Pens, and after trying them feel justified in highly commending them to our readers. They are made of the best steel, and by the most expert workmen, and have a national reputation for certain desirable qualities which no other pens seem to possess in so great perfection. Among these are uniform evenness of point, durability, flexibility, and quill action. So popular have they become, that of the "Number One" alone, as many as fourteen millions are sold annually.

Complaints *are constantly made of the difficulty in getting good ink.* Probably, in some cases, the durability of the ink is of little consequence—the writing has done its work in an hour or two; *but, it should be remembered, occasions constantly arise which give great importance to writings, or perhapse to the mere signature of a name.* The usual inkstand is, of course, resorted to, and if an inferior ink is commonly used, the result possibly may be disastrous.

The Spencerian Writing Fluid combines, in a high degree, three essential qualities, *fluidity, color,* and *durability,* and is absolutely reliable for all business purposes.

The proprietors of these well-known Pens and Inks, Messrs. IVISON, BLAKEMAN, TAYLOR, & Co., 753 & 755 Broadway, New York, Educational Publishers, will send free, on application, a Sales-book of their Spencerian Specialties, which gives a full descriptive list of these and many other standard articles of interest to stationers and booksellers.

In Memorium.

Sister Sarah J. Burnworth, wife of our co-laborer, brother J. H. Burnworth, departed this life very suddenly on the evening of August 23rd, being sick only about two days. Her disease was neuralgia of the heart. Her age was 33 years, 11 months, and 27 days.

Our dear brother has been bereft of a companion who was a wife indeed, and he is deserving of the prayers and sympathies of our brotherhood at large. He is left with six children, the two youngest being twins not yet two years old, all of whom have lost not only a mother, in name, but a Christian mother in all that the name Christian implies. The church has lost one of her brightest ornaments, so has the community.

At her funeral some eighty teams were in the procession and nearly as many were gathered at the church when the procession arrived, and sympathy for this bereaved family seemed written on every face. And sister's social standing was without a blemish. The funeral sermon was preached by the writer, assisted by brother Jonathan Warner. Prayers were offered by elder Wm. Davis, and brother D. E. Fry, of the German Baptist church. The 15th chapter of 1 Cor. was read. The sermon was principally based on the 57th verse.

O how we rejoice because of the life giving power in Christ. O how thankful we should be that we have such a Christ who will restore loved ones again in their renovated, immortal, and glorious state.

W. J. H. BAUMAN.

Morrill Kansas.

Virtue alone outbuilds the pyramids: her monuments shall last when Egypt's fall. — E. Young.